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or ** *, according as one or the other predominates. But every chapter has been revised by us both in all the stages of writing, and the information collected by the one carefully checked by the other, so that we may claim the collaboration to have been of the closest. 128

We have no need to point out to those who have preceded us in this line the many difficulties we have had to face, and only those know the difficulties who have essayed the same task. The Ba-ila do not readily communicate to a foreigner their ideas and customs; direct interrogation often fails—generally fails, indeed, except where complete confidence has been won beforehand—for they either profess to know nothing or deliberately give misleading answers. It is only by tactfully leading conversation in the desired direction and not pressing it too far that one succeeds in getting information in this way. We have been assiduous note-takers, not trusting to our memories, and our book is partly the outcome of many hundreds of conversations recorded at the time and carefully collated. Most of what we have written about we have witnessed, and our impressions were noted at once. In some instances where we could not see the ceremonies we were able to induce trustworthy men to dictate us descriptions of them. Neither missionary nor magistrate can afford, as passing travellers sometimes have allowed themselves, to intrude upon the sanctities of native life, and hence there are some things about which we can report only at second hand, but in all such cases we have been careful to get the most reliable evidence. 124 124' 126

We aimed at securing a large collection of native texts. The Ba-ila had no written literature; when we knew them first their language had never been reduced to writing; and so we had to obtain these texts in one of two ways—either by writing them ourselves from dictation or, in later years, by employing the assistance of young men trained in the mission schools. By far the greater part of our collection was written down by ourselves. 126 115

Of our assistants, one, a true Mwila, lived with Mr. Smith for ten years and became very expert in this department. After having a long conversation with a friendly

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chief, in the course of which some custom had been discussed, we would instruct this young man, Kayobe, to write down the substance at once, and with training he became able to do this with great accuracy; then, if some points were found obscure, Kayobe would have further interviews with the chief—who might be more frank with him alone—and bring us the record in writing. Sometimes he would write us spontaneously a long account of something he had known or had discovered for himself. Such accounts, and indeed all we received from him, were carefully checked with others. His help has been invaluable to us, and we are glad to put it on record.

Our other native helper is a son of Sezongo II. of Nanzela, a very intelligent young man, who, besides writing down notes on customs, collected from old chiefs and wrote down a history of his father's people.

We have aimed throughout at drawing information from the old men. We became on friendly terms with many of the elderly chiefs, and in particular with Mungalo of Kasenga, who gave us a great deal of information, and whose death was not only a loss to our book, but was felt with great personal sorrow by us both. None of our native informants, we may mention, spoke English.

These native texts we desired to publish in parallel columns with an English translation, in imitation of Dr. Calloway's *Religious System of the Amazulu*, but this has not been found possible. We have quoted the translation largely, and often where no quotation marks are employed our descriptions follow it closely.

Another source of information drawn upon by us is the records of cases tried in the magistrates' courts. With the permission of His Honour the Administrator (whose interest in our work we gratefully acknowledge) and with the hearty co-operation of the officials, we were able to examine and analyse these records. We have quoted many of the cases, changing the names of the parties concerned; but apart from these illustrations the records were of great assistance in setting us on the track of customs and ideas we did not know of before.

Our work, it will be seen, is not prepared for ordinary

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Sebitwane settled for a time at Kapoli near Kalomo and imposed his rule upon the tribes around, but the Ba-ila were not easily subdued. He went against them, first to Kasenga, where, after a day's fighting and heavy losses, they were defeated. Thence he went to Kabulamwanda and Mbeza. Having defeated Munyati at the latter place, he proceeded against the Bwengwa people, and thence to the Kafue to deal with the Batwa. He captured some of these unfortunates and compelled them to ferry his army across the river. The Batwa attempted no resistance, but all who could fled into their native swamps. Thence Sebitwane proceeded to Nyambo, where the Ba-ila offered great resistance, but after three days' fighting he defeated them. The Makololo drove off all the cattle, and, it is said, killed all the warriors they could get hold of, as well as the old men and women. Thence he went on as far as Shianamwenda (Longo), the Basala chieftainess, who submitted to him.

An old chief named Mukubu, living in Busala, is one of our informants for much of this history. He is indeed one of the most interesting men we have ever met. He was taken as a lad by Sebitwane from Longo and brought up in Barotsiland. He has described to us the coming of Livingstone and Oswell ("Mandevu"); he was present when the fatal accident befell Sebitwane; he later became Livingstone's servant, travelled with him to the west coast, and was with him when he discovered the Victoria Falls. He accompanied Sekeletu to Chimbulamukoa. Later he went with Livingstone as far as Zumbo. He seems to have had a share in all the subsequent fighting. He piloted the pioneers of the Baila-Batonga mission from Barotsiland to Nkala. He was then sent by Lewanika back to his native district of Busala to act as his representative. We asked him once to enumerate the men he had killed in battle, and with vivid detail he counted up to thirty-six, nearly all slain in single combat; they included representatives of most of the tribes against whom in his days the Makololo and Barotsi have fought.

While Sebitwane was still at Kapoli he had once again to meet a Matabele impi. He had sent an army under

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one of his captains, Shili, to cross the Zambesi and raid Umziligazi's cattle. He succeeded to some extent, but the

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Photo E. W. Smith.

MUKUBU, DR. LIVINGSTONE'S SERVANT.

infuriated Matabele followed hard upon his heels. Hearing of their approach, Sebitwane withdrew to Sachitema and there at the mountain named by the Makololo *thaba ea*

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In the second they raided all the country on the south of the Kafue, from Kabulamwanda to Nkala. The memory

Photo E. W. Smith.

LESELO, ONE OF OUR INFORMANTS.
A Balumbu Type.

of this raid is still very vivid in the minds of the Ba-ila, and they cannot repress a groan when they recall the immense

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he would die of smallpox as Shambamba had died. The position was then offered to and accepted by Mungaila. Later on, Mungalo repented or, as he said, his spirit had now given him instructions to assume the chiefship, and a quarrel was the result, for Mungaila naturally refused to abdicate. Some time afterwards one of Mungaila's men, Mwanankumba, took possession of some of Mungalo's land and began to build on it. As he refused to move, Mungalo attacked him and killed some of his people. Mungaila intervened to support his vassal, and as some of the other chiefs stood by Mungalo the fight became general. After a while Mungaila died—bewitched, it is said—and his younger "brother" took his name and position, while his nephew Shibenzu succeeded him at Kantengwa. Fighting still went on, and Mungaila sent to ask for the help of the European police. It is commonly said that Mungalo sent two blood-stained spears to the police camp as a challenge, but it seems that the spears really came from Mungaila, who misrepresented the matter to secure the help of the police. Colonel Harding, with other white officers and a host of native allies, marched to Mala; Mungalo fled, was captured, and sent into exile for some years. Eventually he was allowed to return to Mala. We knew him well. He was a particular friend of one of us, and was one of our chief informants on the history and customs of the Ba-ila. He died, about seventy years of age, in 1911. We do not agree with Colonel Harding's estimate of him: "A lying, servile hypocrite."[1]

After this incident a police camp was established at Nkala. Then in 1903 civil administration was introduced into the southern Kafue district, and in 1905 Mr. Dale took charge of the greater part of the Ba-ila.

As a result of these movements the anarchic state of the country, as portrayed in the earlier part of this chapter, came to an end; intercommunal warfare, raids from the outside, and slave-trading have all become things of the past, and earnest efforts are being made to introduce law and order into the country.

The impression given by this chapter that the relations

[1] Colonel C. Harding, *In Remotest Barotseland* (London, 1905), p. 348. He gives his version of these feuds, pp. 343 *et seq.*